

THE  
**Latter Day Luminary ;**

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE  
BAPTIST DENOMINATION IN THE UNITED STATES.

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[No. III.]

COMMUNICATIONS.

RETROSPECT OF MISSIONS

*To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist denomination in the United States."*

Our Father, who art in heaven ; hallowed be thy name ; thy kingdom come ; thy will be done in earth,  
as it is in heaven."

Nº. III.

*Mission to the East Indies.*

Continued.

To return to Mr. Judson and his truly amiable companion.— After Mr. Rice left them, they experienced deep solicitude for the object which had brought them from their home to a land of strangers and idolaters. The British government in India had interdicted all that part of the country which was under their jurisdiction. In this trying moment their dependence rested on the arm and promises of the Lord.

On arriving at Madras their fears were increased to a distress-

ing degree ; for here they were informed that the brethren at Bombay had been ordered to England by the governor-general. Their only safety in this posture of affairs, in all human probability, seemed to consist in taking passage on board a small Portuguese vessel, which was to sail in a short time for Rangoon ; and they formed the resolution, at once, to trust themselves to the disposal of Providence. They believed that an opportunity was now afforded them for trying the experiment whether it were possible to maintain a station in Burmah ; and, if it were found impracticable, they deter-

mined, should the Lord favour their design, to go thence to Penang; an alternative which no probable impediment seemed to render difficult.

They remained in Madras only a fortnight; during which time they embarked their effects on board the Portuguese vessel. It was considered imprudent for Mrs. Judson to go on board without a female servant, as there would be no other female in the vessel, and a European woman was employed for the purpose. She embarked two days before Mr. and Mrs. Judson, and when they entered the vessel she appeared to be in perfect health. But they had scarcely got on board, when she fell on the deck, apparently in a fit, and though every possible expedient was tried to restore her, she gasped a few times, and expired! The exertions Mrs. Judson had made to recover her, together with the shock she experienced at the manner of this sudden and afflicting bereavement, produced an alarming illness, and brought her, ultimately, near the gates of death.

There was no physician, no medicine on board, and no attendant but Mr. Judson. In addition to these difficulties they were in a small, dirty vessel, which was kept in continual and violent motion, by boisterous winds and a head sea. Perfect ease and quiet seemed absolutely necessary to effect her recovery; and these for some days it appeared impossible to obtain. But with God all things are possible. In the midst of their dark-

ness, and when all hopes of Mrs. Judson's recovery were "like the morning cloud," the care and protection of Jehovah were strikingly manifested. They had, at this juncture, run close to the Andaman islands, and there was no probable means of escaping shipwreck, but by passing through a narrow channel between two of them. The danger was imminent; but the vessel, directed by an "unseen hand," glided safely through, and found smooth water as soon as she entered the channel, the wind being broken by the islands. This providence secured to Mrs. Judson that repose which, but a few minutes before, seemed entirely beyond the precincts of possibility.

They were three weeks on the passage. When they arrived at Rangoon (July, 1813) Mrs. J. was not able to walk, nor had she been able to leave her bed for half an hour during the voyage. She was so debilitated as to be unable to ride, and as the mission house was at a considerable distance from the landing, an arm-chair was provided, through which two bamboos were placed, and four of the natives bore her on their shoulders. Before they were allowed to go up to the mission-house, they were conducted to the custom-house, where Mr. Judson was searched very closely. Mrs. Judson was then requested to suffer a native female to search her, to which she readily yielded.

On being dismissed by the officers they instantly repaired to the mission-house, and were very much



disappointed in not finding Mr. Carey at home, for they had commenced an acquaintance with him at Calcutta, and besides him they knew not an individual in this land of darkness. But Mrs. Carey left no attention untried to make their situation comfortable and easy. Perhaps it tended not a little to inspire the natives with veneration for the missionaries, that Mr. Carey had been ordered up to Ava to vaccinate some of the royal family; and this conjecture is strengthened by the fact that, although many of the more evil-minded natives indulged in frequent furtive expeditions, the mission premises have never been the theatre of their depredations.

The society of Mrs. Carey, and the change of air, by the blessing of the Lord, soon restored Mrs. Judson to her wonted health.— Their first concern now was to acquire a knowledge of the Burman language, in order to commence their missionary employment. As Mrs. Carey had the whole management of the family, and could converse fluently with the natives, Mr. and Mrs. Judson found themselves released from every domestic care, and were enabled to devote all their time to study. For their own convenience, and to prevent any loss of time, the business of the day was attended to systematically. They rose at 6 o'clock in the morning; commenced study at 7; breakfasted at 8, and immediately afterwards attended family worship; then continued their studies diligently until half past one, when

they dined; after dinner exercised for half an hour, then attended to study until sunset, when they took a walk; drank tea at dark, after which had family worship; then studied until ten, and retired to rest.

When the teacher first came, he paid very little attention to Mrs. Judson; appearing to think it beneath him to instruct a female, as females in Burmah are held in the lowest estimation, and their education is totally disregarded; but when he discovered that she was determined to persevere, and that Mr. Judson was desirous that he should instruct her, he became more attentive. By assiduous application the difficulties which prevented them from immediately commencing missionary operations were surmounted, and the judicious and decisive measures which have been for some time in operation, have experienced the gracious blessings of the Most High.

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#### EXTRACTS

FROM A MANUSCRIPT SERMON,

*Delivered Oct. 28, 1783,*

By a venerable minister of Christ,  
now deceased.

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2 Tim. iii. 15.—*And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

I. THE scriptures are writings. They are so called by way of emphasis, to distinguish them, in point of excellence, from all others.

II. They are holy writings.

Here nothing profane can be found. Their author is a holy God, who has holiness for the habitation of his throne. They were written by holy men. They are not the contrivance of men cunning and designing; nor the product of honest study and active invention. The prophecy came not in old time by the will of man; but men of God spake as they were moved by the Holy Ghost. 2 Tim. iii. 16. These writings contain holy precepts. Here nothing wrong is enjoined; but every thing accords with the will of God. They are designed to make us holy. They not only discover the nature of true virtue, but are an instrument, in the hand of God, of conveying holiness into our souls. 1 Thess. i. 5.

III. These holy writings are able to make us divinely wise.

Knowledge, in itself considered, is certainly an excellent endowment, a commendable qualification for all ages and ranks of people; but the knowledge of the scriptures excels all others. An acquaintance with liberal arts and sciences renders men capable of conversing with persons of taste. The knowledge of mechanics and husbandry enables them to procure a livelihood in the world; but true scripture knowledge is able to make men wise unto salvation. These excellent writings make known the great transactions of the Father, and Son, and Holy Spirit, in the everlasting covenant of redemption. They discover the way of reconciliation through the mediatorial under-

taking of the Lord Jesus Christ. They show how sinners may be converted by his Spirit, justified by his righteousness, and received by adoption into the family of God. In a word, they bring to light the whole covenant of grace by which souls are delivered from sin and misery, and are completely and everlastingly saved in glory.

IV. We attain to that wisdom which these writings reveal, by the exercise of faith in Christ Jesus. Faith is by divines called the radical grace, as being the root from which all other graces grow. By faith we look to Christ—we come to Christ. It is by this grace we digest the great truths of the gospel. The benefits of Christ's redemption become united to our souls, as our food does to our bodies by a digestive power. 'Except ye eat my flesh, and drink my blood, ye have no part in me. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.' John vii. 54, 55. So that faith becomes influential to make us wise unto salvation, as the grand applying means of divine truth and of divine benefits unto the soul.

V. A spiritual knowledge of these holy writings is of the greatest importance to young people. It will have a great tendency to guard their minds against the snares and temptations of their adversary—the devil. Youth is a time when persons are much exposed to temptation. Satan is



busily employed in forming young people's minds for vice, and prompting them on to sin and wickedness. Now the knowledge of the scriptures is excellent for them, as it tends to guard their minds against that which is evil. These writings are the sword of the Spirit. This is the weapon our Lord Jesus used when he vanquished the enemy: thus and thus it is written. Besides, scripture knowledge tends to make young people sober. It lays restraints on impetuous passions. When youth are informed that the wrath of God is denounced against the children of disobedience; that the torments of hell are the unavoidable consequence of going on in the way of sin; and that there is a necessity for an interest in Christ; these things have a tendency to curb them, and make them serious. Young ones have souls to save, and young ones may die quickly. It is excellent for them to know the holy scriptures that teach the way of salvation, and are able to make them wise thereunto.

The knowledge of the divine writings is excellent for young people, as it beautifies and adorns their minds. How lovely to see youth possessing a great deal of scripture information; to see them expert in these lively oracles of God! and, above all, if this their knowledge should not only swim in their heads, but sink into their hearts, and so be not only speculative, but saving and practical. This, above all knowledge in the world, would render the minds

of young people beautiful and lovely.

As to the uses of the subject—

1. Are the scriptures holy writings; what abundant reason have we all for thankfulness that we are favoured with these oracles of the living God—writings that are so excellently adapted to make us holy here, and happy, for ever, hereafter.

2. We may hence infer the great obligation we are under to read and study these scriptures. How much to blame shall we be, should we be careless, and not study and read them daily.

3. We may learn what obligation we are under to conform our lives to the holy precepts and rules of the scriptures. The end and design of knowledge is practice. If we obey not, we lose, in a great measure, the object of our knowing. Our Lord says, 'If ye know these things, happy are ye if ye do them.'

4. Is it excellent for young persons to know the scriptures; then let them not only strive after this knowledge themselves, but let ministers, parents, guardians, and masters endeavour to help them as much as they can.

5. As the scripture can make us wise, only as the Holy Spirit affords his influences, let us cry to God for his enlightening and sanctifying aid; and as the word will not profit unless faith be mixed with reading and hearing, let us venture the everlasting welfare of our souls upon the truth and ve-

racity of the revelation which God has made.

6. Let young people think on these things, and try to pray them over, that they may become sons and daughters of the Lord God Almighty.

#### ANSWER TO A

#### *Query concerning Unitarianism.*

"Charity is an acknowledged Christian principle; then why should not other Christians have charity for Unitarians?"

DEAR SIR,

CHARITY requires me to believe, that the inquiry which you make arises from an honest search after truth. I therefore cheerfully answer. But that I may not be misapprehended, I will first state my understanding of the import of the word *charity*.

In scripture language, it signifies Christian love. All sincere believers on Jesus Christ are partakers of his Spirit; and, as the Spirit of Christ is one, so all true Christians are one in him. Their disposition, their desire, their hope, their joy, are not similar, but identically the same. They *maintain the unity of the Spirit in the bond of peace*. Differences of opinion may exist among them upon forms and ceremonies, or even upon abstract points of doctrine; but their unity of faith embraces the same *essential* doctrine of the Christian faith, because they are taught by the same Spirit of unerring truth. This Spirit is love; because *God is love*. It delights

in holiness; and whenever one Christian discovers the manifestation of it in another, he feels for it a love of complacency. It is Christ whom he beholds in another; and, as he loves Christ, so he loves his Christian brother. This love for another, is what I understand by the word *charity*. Among those who have never felt its peculiar glow, the word has been used to import nothing farther than a favourable opinion of another's religion; or rather, of the sincerity of his profession. In this last sense, Christians may have charity for Unitarians: that is, they may believe that Unitarians sincerely believe what they profess to believe. The depravity of human nature is such, that man, in an unrenowned state, may believe that either Jesus, or Mahomet, was a good man and a great prophet; or he may believe, with the same sincerity, that they were both impostors. But genuine faith involves the truth of what we believe, as well as the sincerity of our belief; and charity, in its true sense, can embrace nothing but truth. It depends not on the mere volition of him who exercises it. Our nearest kindred, and our dearest friends in nature, may exhibit nothing of the spirit of Christ; consequently, we cannot love with complacency the spirit which reigns in them. They may be the objects of our benevolent affections, and the subjects of our daily prayers; but not of our Christian charity. This is a peculiar characteristic of the new born soul. If we love the



spirit of Christ in our brethren, we love Christ; but *if we have not charity, we are nothing.*

Keeping this idea of charity distinctly in view, it then follows, that if Unitarians embrace the essential doctrines of the gospel, and exhibit in their disposition *the same mind which was in Christ*, we ought to have charity for them; otherwise, we cannot, and ought not.

Let us now inquire, how far they answer the Christian character. The peculiar and essential doctrines of the Christian faith, consist in the vicarious obedience and sufferings of the Son of God for our justification, and regeneration by the Holy Spirit, as a necessary qualification for the enjoyment of heaven. These the Unitarians deny. All other religions lead to the hopes of future bliss by our own virtue; and Unitarians, while they assume the Christian name, strip it of every quality which essentially distinguishes it from avowed infidelity. We may say of a man's own workmanship, or of his favourite project, "it is his child;" and in this sense alone do they acknowledge Jesus Christ to be the Son of God. But when we speak of a man, and call him the son of man, we mean to say that he is the natural descendant of man, and bears all the attributes of humanity; so, when we call Jesus Christ the Son of God, we mean to say that he is begotten of the Father, and bears all the attributes of Divinity. This renders him a suitable person to mediate

with the Father, and to perform the vicarious work which constitutes the foundation of our hope.

Unitarians deny his divinity; consequently, they deny his vicarious work, his atonement, his mediation, and intercession. How then, can the Unitarian and the Christian have the same hope?—Christians acknowledge Jesus Christ to be their Lord; and, as such, render worship to him.—Unitarians deny him to be their Lord, in any higher sense than by a kind of grade of nobility; and call it *idolatry* to worship him. How, then, can both have one spirit? or how can the spirit of the one have complacency in the spirit of the other?—Christians are regenerated by the Holy Spirit, who is the bond of their union; but Unitarians deny alike the work and the existence of this Spirit. How, then, can a Christian love in them, what they do not pretend themselves to have, or believe to exist? *If any man is in Christ Jesus, he is a new creature; old things are done away, behold all things are become new:* but the transition from Infidelity to Unitarianism is so small, that the foundation of their hope is not changed, the temper of their mind is not renewed, and their deportment in life is not materially altered. *The friendship of the world is enmity with God;* but the unbelieving world—sceptics, infidels, the immoral, lovers of pleasure more than lovers of God, cheerfully conform to the Unitarian faith, and find much complacency

and delight in their doctrines.—Christians and Unitarians adore different Gods, are actuated by different spirits, believe in different systems of religion, and build their hopes on different foundations. Christians, therefore, should exercise towards the Unitarian, the affection of benevolence, make him the subject of their compassionate solicitude and daily prayers; but should not grieve the spirit of Christ, which dwells in their hearts, by an attempt to bring into the association of its fellowship the discordant spirit of Unitarianism.

BETA.

#### THE SEVEN THUNDERS.

To the Editors of the Latter Day Luminary :

GENTLEMEN—I have been reading the second volume, recently published, of *Schmucker's Prophetic History of the Christian Religion Explained*. The work abounds with original, beautiful, and probable ideas, relative to the past, the present, and the future state of the church, interspersed with such practical and pious reflections, as cannot fail to gratify the taste, and improve the heart, of every sincere and intelligent Christian. Should you think proper to introduce into your Luminary the following passage, I entertain a hope that it will impart gratification to your readers, equal to that which it has afforded to your friend, A SUBSCRIBER.

“REV. X. 4.—And when the seven thunders had uttered their voices, I was about to write :

“These seven thunders indicate the seven crusades which have been undertaken by the Christian powers in Europe, in consequence of the affecting tales and grievous complaints of surviving pilgrims from the Holy Land. They are fitly represented by the seven thunders; both with regard to the nature of that phenomenon, and its effects.

“1. Thunder clouds are formed from many, mostly unwholesome, vapours from the earth. This is a complete picture of the constituted parts of a crusade. They were a motley assemblage of monks, prostitutes, artists, labourers, lazy tradesmen, merchants, boys, girls, malefactors, profligate debauchees, and the foulest dregs of the multitude; who were animated by the prospect of spoil and the hope of fortune.

“2. Thunder makes a great noise, and does little damage, except that it consumes its own cause. This was truly the case with respect to the crusades to the Holy Land—they collected like thunder clouds, from a wide circumference, into a formidable and majestic appearance, and were looked upon as equal to the most glorious enterprises; yet, as they had neither discipline, counsel, nor fortitude, they only spread misery and desolation wherever they came, without ultimately effecting any grand purpose.

“3. Thunder purifies air. And thus, by the crusades, the church became cleansed of the very dregs of society, which had hitherto pol-



QUOTATIONS FROM CHARNOCK.

luted the atmosphere of the people of God on earth, by vicious examples in word and deed. But there is another reason why Providence should have suffered this vehement zeal, for what was then impiously termed holy carnage. It is very probable, that if the Christians had not then made these exertions of courage and heroism, all Europe would have fallen a prey to the power of the Mahomedans, or the church of Christ, at least in Italy, Spain, and France, would have been buried in ruins. These infidels were thereby effectually opposed in their impetuous torrent.

"4. Thunder is favourable to vegetation. This also was the effect of the crusades, in a moral point of view. Europe was at this time sunk in the most profound ignorance and superstition. The ecclesiastics amused the multitude by a gaudy spectacle of religious rites and ceremonies, and neglected the culture of the human mind. But when these conquerors of the Holy Land again returned, enriched by many valuable manuscripts of taste and classic erudition, which they had acquired in the east, and with the Arabian geniuses, they dashed into fragments the iron bonds of ignorance and vice, by which the immortal spirit had been so long depressed and fettered. Arts and sciences again rose into notice. The barbarism in which Europe had been immersed for ages, gradually wore off, and many began to discover a taste, even for a more polished and refined way of life."

VOL. III.—New Series.

"It is a standing miracle in the world, that all the floods of temptation should not be able to quench this little heavenly spark [of grace] in the heart. To see a rich jewel in a child's hand, with a troop of thieves about him snatching at it, and yet not able to plunder, would raise an astonishment both in the actors and spectators, and make them conclude, that an invisible strength protects the child and defeats the invaders. Thus God perfects his strength in our weakness, and ordains matter for praise in the mouths of babes and sucklings."

"There is a necessity for Regeneration for the performance of gospel duties. We cannot else perform them spiritually, because we are *flesh*; nor vitally, because we are *dead*; nor graciously, because we are *corrupt*; nor voluntarily, because we are *enmity*; nor delightfully, because we are *alienated*; nor humbly, because of our *stoutness*; nor constantly, because of our *levity*. Our natures must be changed, in all these respects, before we can be fit for any gospel service."

"There is not so great a difference between the highest degree of glory in heaven, and the lowest degree of grace on earth, as there is between the lowest degree of saving grace, and the highest degree of natural excellency; because the difference between these is specific, as between a rational

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and irrational creature; the difference between the other is only in degree, as between an infant and a man."

"The promises of glory, upon the sufferings of Christ, include, his resurrection from the dead, Psalm xvi. 10, 11.; a royal inheritance, Heb. i. 2.; an extensive power, John xvii. 2.; a perpetual priesthood, Psalm cx. 4.; and a universal victory, 1 Cor. xv. 26."

"God's drawing near to us, is not so much his coming to us, as his drawing us to him. As when watermen pull a rope that is fastened to the shore, and the other end to the vessel: the shore is immoveable; yet it seems to the eye to come to them, but they really move to the shore. God is an immoveable Rock; we are floating and uncertain creatures. While he seems to approach to us, he doth really make us approach to him."

"The Scripture is written in such a manner, as to obviate errors foreseen by God to enter his church. It may be wondered why the *universal* particle should be inserted by Christ in the giving the cup in the supper, which was not in the distributing of the bread. *Drink ye ALL of it*, Matt. xxvi. 27.; not, at the distributing of the bread, *Eat ye all of it*! Mark, in his relation, tells us 'they ALL drank of it,' Mark xi. 23. The church of Rome has been the occasion of discovering to us the wisdom of our Saviour, in insert-

ing that particle ALL. Christ foresaw the error, and therefore put in a little word, to obviate a great invasion."

"What an enmity the natural world hath [to the holiness of God], I think is visible in the practice of the heathen, who, amongst all their heroes whom they deified, elevated none to that dignity for this or that moral virtue which came nearest to it; but for their valour, or some usefulness in the concerns of this life. Esculapius was deified for his skill in the cure of diseases; Bacchus, for the use of the grape; Vulcan, for his operations by fire; Hercules, for his destroying of tyrants and monsters; but none for their mere virtue. As if any thing of purity were unworthy their consideration in the frame of a deity, when it is the glory of all other perfections."

"It is observed, that in the enumeration of the works of creation, only the great whales and small creeping things are mentioned, and not the intermediate creatures, Gen. i. 21.; to show that the least, as well as the greatest, are under his care."

"I do not much question, but those very principles which the devil hath instilled into the gentile world, of shedding human blood in sacrifices for the expiation of guilt, and the gods' conversing with men in human ways, and the imagination of the intercession of demons for them, may facilitate the entertainment of Christ as the



great expiatory sacrifice, and the receiving him as the Son of God, though in a human shape, and the belief of his intercession. God overreaches the devil."

"The heathen acknowledged the sovereignty of God, in the inward restraints of men. Those apparitions of the gods and goddesses, in Homer, to several of the great men, when they were in a fury, were nothing else, in the judgment of the wisest philosophers, than an exercise of God's sovereignty in quelling their passions, checking their uncomely intentions, and controlling them in that which their rage prompted them to. And, indeed, did not God set bounds to the storms in men's hearts, we should soon see the funeral, not only of religion, but of civility also; the one would be blown out, the other torn up by the roots."

"*A thousand years in thy sight are but as yesterday, &c.* Psalm xc.

4. Suppose a man were as old as the world, about five thousand six hundred years; the sins committed five thousand years ago are, according to that rule, but as if they were committed five days ago; and the sins committed forty years since, are as if they were committed but this present hour. But if we will go farther, and consider them but as *a watch of the night*; then, a thousand years are but as three hours, in the sight of God, and the sins committed twelve years ago, as if within this *very minute*."

## WHAT IS TRUTH?

THIS question, of most important and extensive meaning, can only be answered according to the feeble apprehension of the human mind: truth, in its origin, belongs to the Deity alone. Truth is order, the manifestation of good, and is from God, whose essence is goodness. This explanation may be illustrated from the natural world, where are corresponding forms that meet our apprehension. The natural sun is an image of what is Divine; its essence is heat, its manifestation is light, and these are together the constituents of order in the natural world. The light reveals the operation of the sun's heat in the progressive maturity of multiplied forms of use and beauty. Gospel light, or spiritual truth, is the manifestation of good which animates with Divine heat; it is the developement of successive order, by which man approaches to the perfection of spiritual form, which, when animated by divine goodness, constitutes him an image of God.

As a created being, I desire, above all things, to be acquainted with my Creator, to know his nature and attributes; also to know myself, and how I can gain his favour and love. Truth tells me what he is: Divine truth, therefore, which can alone discover to man the nature and qualities as well as the will of God, is of infinitely more importance than all other truth, which in its infinite diversity of forms, may still be traced to one source. Truth, then,

in its origin, is the word of God ; which word is a manifestation of God, and treats of his nature and his wonderful works. Truth in its purity, can relate only to goodness : it is the servant, or operating cause, to perform its work ; its guide, to lead men to it ; its herald, to proclaim it ; its bosom friend, in which goodness delights ; the touchstone, by which its properties are tried, known, and brought to light. Truth is all that God speaks to man relative to what is Divine, and to the way that man should walk in ; and in a subordinate sense, all that man speaks while he continues faithful to the word of God. When man keeps the commandments, he leads a life of truth ; when he loves the commandments, he leads a life of goodness ; thus truth, sent forth from goodness, which originates in God himself, returns to its source. Truth, therefore, is the bright mirror, the manifested form and oracle of God. A.

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ADDRESS

*Delivered at the opening of the Columbian College in the District of Columbia, January 9, 1822 ; by the President, the Rev. WILLIAM STAUGHTON, D.D. Member of the American Philosophical Society.*

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MAN, on his entrance on existence, is a stranger to objects all around him. With the properties of bodies, and with the characters of animated nature, he becomes acquainted, only as his inquiring

senses and his busy reflections communicate information. Unconscious of danger, he possesses no fear. The flame that consumes, and the sun that cherishes, equally entertain him. The polished toy and the sharpened steel, alike engage his grasp. With the same eagerness he drinks the most nourishing fluid and the deadliest poison. The steep of the precipice and the curl of the surge, contribute only to his amusement. To him, as to a visitant in a foreign country, every thing is novel. The heavens present a concave of mysteries, and with the earth he is as little familiar as he is with the powers of intellect, and with the high, and sacred, and interminable destinies to which his nature is susceptible of elevation. He needs an Interpreter, who shall explain to him the language of universal nature ; a Guide, who shall conduct his inquiries along the smoothest and brightest path ; a Monitor, who shall caution him against the perplexities of vice and error, and point him the road which leads to honour and virtue—to life and immortality.

But who shall assume this responsible service?—It appears to have been first undertaken by Jehovah himself. The elements of language were, probably, from Divine suggestion. Created in the image of God, the progenitor of our species must not only have been upright and holy ; but, to a considerable extent, have been blest with an intuitive capacity of discovering truth, independently



of the slow and wavering process of observation and inference. When probably, at most, his lamp of existence had burned but a few days, "the Lord God" brought "every beast of the field, and every fowl of the air unto Adam, to see what he would call them." Yet, so accurate were the names assigned to the animals—descriptive, it is likely, of their dispositions and habits, that "whatsoever Adam called every living creature, that was the name thereof." But, through what channels, and to what extent soever the Divine Majesty imparted knowledge to our common parent, in relation to the ordinary modes and pursuits of popular education, man is ordained to be the instructor of man.

Nations have, in some instances, assumed the instruction of youth. Minos decreed that the Cretans, in their several cities, should subsist on the same aliment, eat at the same table, and be educated together in the same exercises, arts, and maxims. He endeavoured to inspire the youth with a persuasion that the laws were divine. Plato professes to admire the attempt, without admitting that such an insinuation was calculated to abridge inquiry and to immortalize mistake. In the jurisprudence of every country, many duties will be found to have been omitted, and many crimes unchastised. During the Persian monarchy the sentiment was enforced, that children are the property of the state. In early life they were taught to hurl the javelin, and to draw the bow.

As years advanced, they were directed to hunt in the forests, to acquire the habit of watchfulness by keeping guard by night, and to learn obedience to military orders, by a servile attention to their governors. From twenty-five years of age until fifty, they fought the battles of their country; after which they were regarded as its counsellors and statesmen.

Lycurgus, deriving perhaps from Crete the same idea, claimed the children of Sparta as the property of the republic. Mechanical arts were considered the business of slaves. The sciences were banished, as tending to enervate the energies of the mind. To obey the commands of their superiors, to endure without complaint the severest hardships, and to conquer or perish in the field, were prime attainments. No monuments of Spartan genius or taste are to be found; and for the fact that their government ever existed, the world is indebted to the pages of their enemies. Most inhuman was the statute of the legislator of Lyconia, that only strong and well proportioned children should be permitted to live; the deformed or tender were destined to perish. Had such a law been in operation in civilized society in modern times, the public ear would never have been tuned by the versification of Pope; no intellectual relish would have been produced by the elegant essays of Addison; the stanzas of Watts had never been sung in Christian congregations, nor had families

been instructed by the expositions of the evangelical Doddridge. The models of national education to which we allude, were at variance with the native powers of the mind. They were adapted to keep society in a condition perpetually stationary; they deformed the system of morals, by making the *love of country* the predominant, and almost the only virtue. They called into constant exercise the harshest passions, and totally shut out the softer sex from that high improvement, of which their faculties are so exquisitely capable.

The proper, the natural instructors of children, are parents. On the birth of an infant, the Creator may be considered as addressing the father or mother, in the language of the daughter of Pharaoh, "Take this child, and nurse it for me, and I will give thee thy wages." Religion, not less than nature, enjoins on parents to seek the happiness of their offspring, of whose involuntary existence they have been the occasion. At the same time, to use the language of Dr. Smith, "we may, perhaps, lay it down as a general rule, that whatever unnecessarily opposes the happiness of a child, is not within the rights of a parent." A child requires present support, and it is the duty of a parent to afford it. It needs a counsellor, a protector, one that will administer consolation in the hour of affliction; and directs its eye to the wisdom of a father, and to a mother's sensibility and tenderness. Natural affection, indeed, so much engages itself in

the future welfare of children, that enlightened legislators have been content to leave the instruction of youth exclusively to parental arrangement. That the education of their offspring properly belonged to parents themselves, was a sentiment generally admitted in Rome, especially during the Augustan age. The gratitude of Horace for the care of his father is sufficiently known; and the solicitude of the parent of Cicero was, in the orator, again displayed in relation to his beloved Marcus.

It is apart from our design to insist on what has been denominated physical education. The intimate connexion of the body and mind, will suggest to every judicious governor of youth, the necessity of a course that shall best ensure firmness of constitution. Cleanliness of person, and exposure to free and wholesome air, the exclusion of feathers and down from the dormitory, muscular and manly exercise, plain and salubrious food, are considerations to which parental concern cannot too early be directed. Simplicity of dress may be preserved, without following the advice of Mr. Locke, to have the shoes of a boy 'so thin that they might leak and *let in water* whenever he comes near it;' and cheerfulness of spirits excited, without copying the example of the father of Montaigne, who, in a morning, always awoke his son by the sound of music.

Milton, in his treatise on Education, well observes, that "the end of learning is to repair the



ruins of our first parents, by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him." If the sepulchre were the ultimate term of human existence, the range of instruction might properly be limited to "the things which are seen and are temporal:" but man will retain the full exercise of his powers when the pillars of creation shall have fallen. The present is the mere title-page of his being. Possessing faculties imperishable as the throne of God, he shall expatiate through the scenes of eternity, associated with intelligences of a moral mould resembling his own, under a consciousness of the smiles or displeasure of his Maker and Judge. An artist once said, 'I paint for eternity.' What blessings, may we not expect, shall descend upon our species, when every parent, when every preceptor, educates for eternity! Though an instructor be convinced of his incapacity to remove the spiritual diseases incurred by the apostacy, he can, at least, bring his children to the pool of healing. He can inculcate, early, the idea of the being of a God, and that this God is the Creator of all things—a truth that the philosophy of Greeks and Romans never knew. He can teach him the importance and beauty of sincerity and truth, of justice and temperance, of diligence and modesty. He can recommend charity to the afflicted, and caution the unsuspecting bosom against the deceitful attractions of vicious society. He can conduct his easy

pupil to temples where the word of life is proclaimed, and give strength to his precepts by the prudence of authority and the charm of example. Duties of this kind were enjoined on the ancient Israelite. "These words which I command thee, this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way." Learning, without virtue, is a torch in the hand of a lunatic. The gloomy association of knowledge and vice, transformed into devils the sons of the morning. It is the interest of every parent to remember, that religion is the bond of society, the source of amiable affections, and the cheering assistant of intellectual pursuits. Bacon and Boyle, Locke and Newton, had, in all probability, shone with less splendence in the firmament of science, had their attachment been inferior to the oracles of heaven, and to the devotional exercises of the closet and the sanctuary. "I was my father's son," said a prince of Israel, "tender and only beloved in the sight of my mother. He taught me also, and said, Wisdom is the principal thing; exalt her, and she shall promote thee; she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

At no point will a contemplative parent, in general, find himself more the subject of perplexity, than while endeavouring to determine the future profession in life

that his son shall pursue. Ambition, and affection itself, are here uncertain advisers. It is happy for man, that a benign Providence often intervenes, and discloses a track which sagacity, thoughtfulness, and anxiety would never have discovered. The disposition of a child requires to be carefully studied; the germinations of his genius must be solicitously inspected, and the tenour of his propensities, as far as practicable, betimes ascertained. As great a variety is found in minds, as in soils.

*"Hic segretis, illie veniunt felicius uvæ."*

It would be obviously absurd to pursue the same course with a youth whose inclination is directed to agricultural, commercial, or mechanical employment, as with one who aspires at the character of a physician, a statesman, or an advocate at the bar.

In the prosecution of what is called a liberal education, two languages, in addition to our maternal one, require to be known—the Latin and the Greek. This is sometimes regarded, but improperly, as a serious impediment in the progress of useful knowledge. It is admitted that the Romans, besides their own language, were desirous of having their youth instructed only in the Greek; while the Greeks, regarding all the nations of the world as barbarians but themselves, were abundantly satisfied with the cultivation of their native tongue. In the acquisition of a foreign language, the

rational object is to obtain useful information, or to impart it. The first of these, for example, in reference to Brahminical philosophy, was the object of Sir William Jones; the latter has been the principal aim of Dr. Carey and his associates. Here and there a language may be found, that will amply remunerate the labour of acquiring it; and the Greek and Latin are of this description. If all that were contemplated were merely an ability to convey ideas in a larger variety of words—since, whatever advantages the memory might obtain, the understanding would remain destitute of cultivation—the service ought never to be required. Equally useless would the toil be found, were nothing more attempted, to use the expressions of the first Latinist of his age, than "a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head, filled, by long reading and observation, with elegant maxims and copious invention." The pupil who is perusing the ancient classics, is improving his taste, enlarging the circle of his information, attaining the habit of thinking with order and boldness, and of expressing his ideas with precision and elegance, with majesty and fire. It is objected, that we may become familiar with the monuments of genius and learning, which the Grecians and Romans have left, through the medium of



translations. I answer, and hazard the assertion, the spirit of their writings has never been translated. Neither the Iliad of Pope, with all its attractive melody, nor the Iliad of Cowper, with all its laboured exactness, is Homer's Iliad. These illustrious men, with their pencil and chisel, copied from the life, and have given us an exquisite picture, a well-finished statue; but the mere English reader will discover little, in the translations referred to, of the animation, the simplicity, the beauty, and the profusion of the Grecian bard.

That parent employs language entirely too frigid, who states that his son is learning Latin and Greek. He is learning more. He is gaining a knowledge of general grammar, of the formation of sentences, and of the nature and use of figu-

rative expression. Is he reading the speeches of the great orators of antiquity? His mind is insensibly preparing to defend the rights of his country, with the irresistible vehemence of Demosthenes, or with the skill, the fulness, the magnificence of Cicero. From the Greek and Roman historians he derives more than a simple acquaintance with important facts: he acquires the art of distinct and lucid narration, and a relish for elegant writing. Their philosophers inform his understanding, and, for the most part, edify his morals; while their poets enliven his imagination, and refine his discernment. He has been in the company of the wise and the eloquent, and, unawares, has imbibed their spirit.

(To be continued.)

## REVIEW.

FROM THE PRESBYTERIAN MAGAZINE.

*A Retrospect of the first Ten Years of the Protestant Mission to China, (now in connexion with the Malay, denominated the Ultra Ganges Missions) accompanied with Miscellaneous Remarks on the Literature, History and Mythology of China, &c.* By WILLIAM MILNE. Malacca: Printed at the Anglo-Chinese Press. 1820. 8vo. pp. 376.

CHINA, with a population, it is said, of more than three hundred  
VOL. III.—New Series.

millions, may in fact be considered as a "world within itself;" a part of human kind separate from the rest of the species. As this vast empire maintains no foreign alliances, it is necessarily shut out, in a very great measure, from the observation of other nations, as to its manners and laws, its religion and literature. It is true, that much valuable information has been obtained from the writings of the learned Jesuit, Du Halde, from the travels of Barrow, and the two embassies from England

to the court of Peking. But, notwithstanding, very much remains to be learned on all these subjects.

If, as is judiciously remarked, "this empire, in its natural and moral history, in its chronology and topography, in its laws and jurisprudence, in the peculiarity of its manners and customs, and in the antiquity and singularity of its language, presents, without exaggeration, the amplest field on the face of the globe, for the researches of the naturalist, the historian, the antiquary, and the philosopher,"—then, assuredly, the Christian world is under very great obligations to those individuals who add any thing considerable to the stock of knowledge which we possess of this singular people.

To the benevolent Christian mind, this very populous part of the world presents a scene highly interesting and affecting.

For more than twelve years has a Protestant mission existed in China, and the result of it is presented to us in this volume.

The Rev. Dr. Milne was the associate of the first Protestant missionary, the Rev. Dr. Morrison, who was sent out by the London Missionary Society, and arrived at Canton in the year 1807.

After an appropriate Introduction, in which Dr. Milne shows that "Christianity is suited to and intended for all nations," and that the duty of making it known is recognized in every age—he adverts to the formation of the Missionary Society, and its attention to China.

With the origin and constitution of this society, most of our readers are acquainted; but its enlightened views, and catholic principles, are so impressively stated by the author, that we are persuaded the following will be read with pleasure, by all who love the gospel of our common salvation.

"A just sense of the deplorable state of Pagan nations; a full conviction of the suitableness of the gospel to their condition; a firm persuasion of the truth of the divine promises; and a deep impression of the duty of all Christians to exert themselves for the propagation of divine truth, were the principles which led to the formation of the Missionary Society in London in 1795. Its specific object was, 'to spread the knowledge of the gospel among heathen and other unenlightened nations;' and it was the aim of those venerable men, who assisted in its formation, that its fundamental and distinguishing principle should be such as to admit, not merely of the pecuniary aids and good wishes of Christians of every denomination; but also to engage the talents of the wise among them, in the direction of its affairs, and to support the labours of such missionaries as they might severally furnish, in the promotion of its views abroad. They wished that the society should not be either Episcopalian or Presbyterian, Congregational or Methodistic, exclusively; but that it should combine all these, without being characterized by the peculiarities of any one of them: therefore they called it 'The Missionary Society.' Hence its affairs have always been managed by a Board of Direction, chosen annually from the two established churches of England and Scotland, and from various bodies of Dissenters; and of the labourers whom it has sent forth, some are Episcopalians, some Presbyterians, some Lutherans, and some Dissenters. They are united in the belief



the great truths of the gospel, and in their efforts to promote the diffusion thereof; but they agree to differ in points of lesser moment, concerning which there never has been, and perhaps never will be, a perfect unanimity in the church."

Such are the enlightened and truly Christian principles upon which this society is founded; and that it is destined to become a most invaluable blessing to the nations of the earth sitting in Pagan darkness, is most abundantly manifest from the success which has attended its labours. It has planted the standard of the Cross on every continent, and in many islands, and its diffusive benevolence is limited only by "earth's remotest bounds."

For several years, says the author, the Missionary Society was occupied in the organization of missions to Africa, to the South Seas, &c. But no part of the world seemed so deserving of its attention as the empire of China; for, notwithstanding various attempts had been made, in different periods of the church, to introduce the gospel into that country, still the thick shades of Pagan darkness hung over its immense population, who, to the present hour, have neither tasted the sweets of political freedom, nor beheld the reviving beams of the Sun of Righteousness.

To show the importance of such a mission, and the sense which the society entertained regarding it, Dr. Milne, in a concise and luminous manner, states the efforts of

former ages to christianize China, and gives a "sketch of the national and religious character of that people." As each of these are highly interesting to the religious community, we are persuaded that no apology is necessary for introducing copious extracts from the work. According to ecclesiastical history, "the first attempts to make known the truths of Christianity in China, were by the Nestorians, who, from the fifth century, when the sect arose, to the end of the seventh century, penetrated through the various countries eastward, to Constantinople, to Tartary, where they spread their doctrines, and erected Christian societies. In the end of the seventh century, they came into China, where they also established churches." Little more notice is taken of their proceedings for nearly five hundred years after. In the thirteenth century they are said to have had a flourishing church in the north of China, where it still continued to exist in the beginning of the fifteenth century.\* In the commencement of the sixteenth century, Nestorianism is thought to have entirely died away in China.

Dr. Milne appears to doubt the truth of what is stated by Dr. Mosheim, and other historians, in regard to this subject, and inclines to the opinion that Christianity was not introduced into China until the thirteenth century, when the Roman Catholic church made an attempt, rather indirect-

\* See Mosheim.

ly, to raise the standard of the Cross there.

His reasons for doubting the fact of the Nestorians having introduced Christianity into China, are the following, viz.

"The first is, that no authentic Chinese records that I have yet seen, make the least mention of the coming of that sect into China, or of their efforts, doctrines, sufferings, or extinction there. Nor, with the exception of the Stone Tablet of See-Gan, mentioned by some Romish missionaries, have any monuments, inscriptions, remains of old churches, &c. been noticed by any Chinese writer that I have seen or heard of. The second is, that no part of the Nestorian doctrines, or ceremonies of worship, seem to have mingled themselves with any of the Pagan systems of China; at least so far as I can yet discover."

In the year 1307, the gospel is said to have made so great progress in China, under the Roman Catholics, that Peking was erected into an archbishopric. The names of Francis Xavier, and Matthew Ricci, are well known; the latter laid the foundation of the Romish church in China.

After describing the success which the missionaries met with for years, and the sufferings which they endured, the writer concludes thus:

"The Europeans, who were the life of the missions, have either died, been banished, or fallen by the hands of their persecutors; and the handful of converts which they had made (for compared with the Pagan Chinese, they were not, in the most flourishing state of the Catholic religion, as one to ten thousand,) partly for want of the holy scriptures, and partly for want of living teachers, are falling back rapidly to heathenism."

It must, however, be observed, that there now exists a Greek church in Peking, at which the "Russian commercial resident, and others from that country, attend," but it is not known that this church has made any attempts to spread the gospel among that people.

In the "sketch" which the writer gives of "the national and religious character of China," he evinces an extensive acquaintance with his subject. He traces the history of that nation from its infancy, composed of small states, gradually increasing, until (by the conquest of the Tartars, by whom the empire is now governed) it has become a wonder among the nations of the earth.

"It is now (says Dr. Milne) 175 years since the present dynasty obtained the government of the whole Chinese dominions. Since then, there have been two national characters in the empire, of a very opposite kind, affecting each other by a mutual reaction. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, unite in what may be considered the present national character of China: and in as far as this union exists, it will render her more formidable to her enemies, than nations at a distance imagine."

Her political character does not appear in a favourable light, if we consider what the writer declares in the following impressive language.

"If, in her intercourse with foreign countries, China cannot, with truth and justice, make all things appear honourable to herself, she makes no difficulties about using other means. She discolours narrative—she misquotes statements—



she drags forth to the light whatever makes for her own advantage, and industriously seals up in oblivion whatever bears against her. She lies by system; and, right or wrong, must have all to look well on paper. This view of the national character of China, is not more true than lamentable; especially when we consider that the character of a nation is formed by the sentiments and conduct of individuals; and that these again are the result of principles taught in the country, or reigning in the heart."

The change from barbarism to that state of civilization to which China has attained, was extremely slow;

"For it appears, from the Chinese records, (says Dr. M.) that as far down as 918 years, B. C. there are instances in which beloved ministers and slaves were killed at the death of their prince, to bear him company and serve him in the other world. They were barbarians in literature as well as in manners; for they could neither read, nor write, nor cipher.

"In letters, nature itself became their teacher; the first ideas of writing were suggested to them by the impression of the feet of birds on the sand, and the marks on the bodies of shell fish. Their written character continued for a long period purely hieroglyphic; but after passing through various changes, suggested partly by convenience and partly by genius, it gradually lost its original form, and approximated to one better adapted for the purpose of government and literature."

It appears, that the arts and sciences have for many years, yes, for ages, made very little progress; nay, according to the representation of the last English embassy to the court of Peking, in 1816, conducted by Lord Amherst, it would seem, that they are declining. If

this be so, (and we cannot doubt it,) nothing but the introduction of Christianity on an enlarged scale, can revive them. They are blindly devoted to antiquity, and consider whatever is ancient, as the "prototype" of all that is great, and glorious, and excellent. Notwithstanding the present degraded state of China, as to literature, and morality, and religion, Dr. Milne confirms the opinion so justly entertained, that in some of the Chinese writings are found many comparatively correct sentiments on numerous subjects. But, at the same time, when the whole picture is fairly exhibited, it presents to our view a most melancholy representation of the state of such multitudes of moral beings, who are continually passing away to eternity. The following remarks of the author, will give some adequate idea of the pitiable condition of that people.

"Many striking aphorisms—many correct views of life—many bright and pertinent thoughts, concerning the mutual intercourse of mankind, and the management of business—many useful maxims for the government of families and nations, and for the regulation of the temper in individuals, are to be found in Chinese books; especially those of the sect of Confucius, both ancient and modern. But the good effects of these are in a great measure counteracted, either by the entire silence which they preserve on the subject of the existence and perfections of God, or by the distorted views which they give of his character and government, or by a great preponderance of false principles in general. As we ought not, in judging of the character of a people, to deny what is good,

in them, so we ought not to run away with a few of their useful maxims, as fair specimens of their creed and conduct. When we perceive, on the attentive examination of the books and prevailing practices of the Chinese, that some of those sentiments which they most value, and which appear most important in the eyes of strangers, arise from false theories of the universe, or are enforced on the principles of astrology, or tie the mind down to earth, and lead the people to idolatry, what judgment can we pass on them? When we behold the best of her rulers, and the most enlightened of her sages, [e. g. Confucius] worshipping any God, or no God at all, just as suited time, place, and taste of the age; what shall we think of their hearts, virtues, and productions? Can we suppose these systems capable of directing the bulk of the people to God, which leave their authors to worship the heavens and the earth, mountains and rivers, the gods of the kitchen, and the spirits of the dead? The current of Chinese idolatry widened and deepened as it flowed, by the accession of tributary streams from western and eastern Tartary. Their successive conquerors, along with their national customs, introduced also their national gods and superstitions. At the present time the gods of China are, to use an expression of the sect of Fuh, Hang-hosha-soo, i. e. 'in number like the sands of Hang river.' Most of the forms of mythology which make any figure in the page of history, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations.—China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western Pagans had. She has gods, celestial, terrestrial, and subterraneous; gods of the hills, of the vallies, of the

woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over births and deaths. She worships the host of heaven. She worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices to the spirits of departed kings, sages, heroes, and parents, whether good or bad. Her idols are silver and gold, wood and stone, and clay—carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees: she has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats and in ships. Astrology, divination, geomancy, and necromancy, every where prevail. Spells and charms every one possesses. They are hung about the neck, or stitched up in one's clothes, or tied to the bed posts, or goods safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

"Such (concludes the writer) is the state of China. Such, after enjoying the philosophy of Confucius for more than two thousand years! Such, after Roman Catholic Christianity has existed in it upwards of two centuries! Such it was when the mission to China was proposed; and such it is at the present time."

It is known that Dr. Morrison accompanied Lord Amherst, in the year 1816, to the court of Peking; and it must be gratifying to the Christian community to learn, that the Dr. wrote a short memoir of the embassy, which we hope he will soon publish. From his intimate acquaintance with the Chinese language and literature, and from his habit of close



investigation, for a long time, of all that belongs to this interesting people, we may hope, that much valuable information will be presented to the world.

With what unceasing industry the members of this mission have applied themselves to their honourable work, will appear from the fact, that more than 140,000 tracts and catechisms, and por-

tions of the sacred scriptures, have been printed in the Chinese language, besides 20,500 in the Malay. The whole of the Old and New Testaments have been completed, and the pleasing reflection is indulged, that the way is now prepared, for the emancipation of the vast population of this mighty empire, from the oppressive tyranny of the prince of darkness.

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## MISSIONARY INTELLIGENCE.

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### FOREIGN.

IN our last number, we gave a statement of the several stations in India occupied by missionaries under the patronage of the English Baptist Missionary Society. The Christian public have long united in thanksgiving to God, for the general concert of action among all denominations who hold the truth as it is in Christ, in forwarding this great and good work. If among all Christian churches, wicked men will sometimes intrude into the office of the ministry, they are not often found among those who endure the greatest privations and labour with the most disinterested zeal for the spread of the gospel. Experience justifies the remark, that missionaries, who are compelled to forsake their dearest worldly interests, and to labour intensely through life without the prospect of reward on this side the promised land, are generally among the most zealous, the most devout, and the most evangelical of the societies to which they belong: for among the unhappy apostacies which have taken place in the clergy of different churches, it has rarely happened that a missionary has departed from the correct rule of Christian conduct, or in any

degree relaxed in his efforts to disseminate the gospel among the heathen.

The London Missionary Society is composed of different denominations of Christians, holding the doctrines of grace, and the necessity of regeneration by the Holy Spirit, to constitute vital piety. The Church Missionary Society is composed of the most zealous and evangelical part of the Episcopal communion. Both have been eminently useful in sending the gospel to the heathen.

#### THE LONDON MISSIONARY SOCIETY,

Being the first to establish missions in India, we shall begin with the oriental stations occupied by missionaries under its patronage.

**SOCIETY ISLANDS.** The first oriental establishment of this Society was for teaching the idolaters of these islands the truths of the gospel, where they commenced in 1797. They are situated in the Great South Sea. Sixteen missionaries are now employed here, and nine of the islands have become so far evangelized as to forsake their idols and acknowledge Jesus Christ as the only Saviour. A printing press is established

here for publishing the scriptures among them. The principal establishments are at Otaheite and Elmeo. The missionaries stationed here are the Rev. Messrs. Bicknell, Crook, Henry, Nott, Davis, Hayward, Tessier, Wilson, Ellis, Threlkeld, Barff, Orsmond, Bourne, Darling, Platt, and Williams.

**MADRAS**, is one of the three British presidencies in India, on the east coast of the peninsula. The mission commenced here in 1805, where three missionaries are now labouring, viz.: Rev. Messrs. Loveless, Fleming and Traveler.

**CEYLON**. In 1805 this Society established a mission on this island. Rev. Messrs. Palm and Reade are employed here.

**VISAGAPATAM**, a town of India, 557 miles from Calcutta. The mission commenced here in 1805. Rev. Messrs. Gordon, Pritchett and Dawson, are labouring here.

**TRAVANCORE**, is a province of India.—In 1805 this Society began their mission here. The Rev. Messrs. Kmill and Mead are labouring in this province.

**MADAGASCAR**, a large island of the Indian Ocean, off the eastern coast of Africa, containing about four millions of inhabitants. Two missionaries are employed here; Rev. Messrs. Bevan and Jones.

**CANTON**, a large and immensely populous city of China. This mission commenced in 1807, when the Rev. Doctor Robert Morrison was sent there, where he still remains. He has translated the scriptures into that language, published a grammar, and written a Chinese dictionary.

**BELLARY**, a town of India, where this Society commenced a mission in 1810.—Three missionaries are employed; seven schools are established, in which about three hundred children are taught. The missionaries are Rev. Messrs. Hand, Reeve and Taylor.

**CHINSURAH**, about 22 miles north of Calcutta, is a Dutch establishment. The mission commenced at this place in 1813.

and through the labours of the late Rev. Mr. May, upwards of thirty schools are established, in which are taught about three thousand children. The present missionaries are Rev. Messrs. Pearson and Harle.

**MAURITIUS**, an island in the Indian Ocean, subject to Great Britain, first taken possession of by a French colony, and more commonly called the Isle of France. The Rev. Mr. Le Brun is stationed here. The mission began in 1814.

**AMBOYNA**. In 1814, the mission was established on this island. The Rev. Mr. Kam is labouring successfully here. Since his arrival, he has been the instrument of turning more than twelve hundred heathen and Mahomedans to the profession of Christianity. In 1816 he visited several of the Malucca islands, where his ministry was generally received with joy. In some of the islands, the natives destroyed their idols and demolished their temples. In 1817 he renewed his visit, and was received as an angel, bearing from heaven the tidings of peace to man. Great multitudes received from him the joyful sound, among whom were every rank, from kings and chiefs, to their meanest followers.

**SURAT**. In 1815 this Society commenced a mission in this great city, and the present missionaries are the Rev. Messrs. Skinner and Fyvie.

**MALACCA**, the chief town in the peninsula of the same name. The mission commenced here in 1815. The Chinese language is spoken in this place, and a printing press is established for that language. The Rev. Messrs. Milne, Thomson, Medhurst and Slater, are the missionaries. Three others, Messrs. Milton, Brighton and Ince, are appointed to remain at this station, or repair to Canton, as circumstances shall dictate.

**CALCUTTA**. This Society established a mission at Calcutta in 1816, where the Rev. Messrs. Keith, Hampson and Trawin, are now employed.

**IRKUTSK**, the capital of Siberia, four thousand miles east of Petersburg. In



1817, the mission was established here, where the Rev. Messrs. Stallybrass and Kahmn are labouring at this time.

CHURCH MISSIONARY SOCIETY.

THE following is a statement of the different oriental missionary establishments under the patronage of the Society:

**MADRAS.** The mission was established at this station in 1815. Besides a native catechist, four missionaries are employed; Messrs. Thiophelus, Rhenius, Schmid and Barenbruck.

**MEERUT,** a town about 32 miles north-east of Delhi, in India. A mission was established here in 1815, and at present Anund Messeeh, a native convert, is employed in disseminating the gospel to his countrymen.

**CHUNAR,** a town about 500 miles north-west of Calcutta, near Benares. The Rev. Messrs. Greenwood and Bowley occupy this station. The mission commenced in 1815.

**PARRAMATTA,** a town in New South Wales. In 1815 the mission was established here, and is still continued under the care of the Rev. Mr. Marsden. A seminary is established at this station, and among the pupils are twelve chiefs, and sons of chiefs, receiving instructions under the missionary.

**TRANQUEBAR,** a Danish settlement on the peninsula. The Rev. Mr. Schnarre is the missionary and inspector of schools, Mr. Devasagayam, superintendent of schools, and Mr. David, catechist. The mission began in 1816.

**ALLEPPIE,** a town on the coast of Malabar, in the vicinity of the Syrian Christians, containing 13,000 inhabitants, consisting of Moormen, Parsees, Gentoos and Roman Catholics. In 1816 this mission was established, and is now occupied by the Rev. Mr. Norton.

**NEW ZEALAND,** two large islands in the Pacific Ocean, the largest about 600 miles in length, and 150 in breadth, the

other nearly as large. They lie east of New South Wales. The Rev. Mr. Butler is the missionary here. Four schoolmasters are also employed, and four lay settlers. The mission commenced in 1816.

**TITALYA,** in India, became a missionary station in 1816. The Reverend Mr. Schroeter is labouring here.

**CALCUTTA.** The Society established a mission here in 1816, and the schools under its patronage are rapidly multiplying. Mr. Sandys is superintendent.

**VELLORE,** a town of India, about ninety miles south-west of Madras, is a missionary station, occupied by the Rev. Mr. Jackson.

**KIDDERPOOR,** is a village near Calcutta, occupied as a missionary station since 1816. Two schools are established under the superintendence of the missionary, the Rev. Mr. Greenwood.

**VADADELLI,** twenty-five miles north of Madras, became a missionary station in 1817. A native by the name of Sandapen, is preaching the gospel there.

**BENARES.** In this great city, containing more than half a million of inhabitants, the Society established a mission in 1817. Mr. Adlington is employed here as a teacher.

**PALAMCOTTA,** in India, about 400 miles from Madras, has been occupied since 1817. Messrs. Graham and Gahagan are employed as schoolmasters; the former is the English, and the latter the Malabar teacher.

**TELLICHERRY,** a town of the peninsula, where a Christian school has been established since 1817. A native teacher is now employed here.

**BURDWAN,** is a large town, 50 miles north-west of Calcutta. The establishment began here in 1817; and at this time there are in operation, in this town and its immediate vicinity, ten schools, in which a thousand native children are taught.

**COTTM,** a town on the Malabar coast, about 18 miles from Alleppie, became a missionary station in 1817, and is now

occupied by the Rev. Messrs. Bailey and Fenn.

**Ceylon.** This Society commenced missionary labours on this island in 1818. Four stations are now occupied, viz.

*Colombo.* Rev. Mr. Lambrick, missionary.

*Galle.* Rev. Mr. Mayor, missionary.

*Manac.* Rev. Mr. Ward, missionary.

*Jaffnapatam.* Rev. Mr. Knight, missionary.

The foregoing are the principal missionary stations occupied by these two Societies in Asia. Establishments under other Societies will be continued in our next number.

#### AFRICA.

The United States' schooner *Alligator*, under the command of Lieut. Stockton, arrived at Charleston, on the 21st Jan. from a cruise on the coast of Africa, where she had been engaged in surveying the western borders of that continent, for the purpose of selecting a suitable situation for establishing a colony under the patronage of the American Colonization Society. The place chosen by Lieut. Stockton is Cape Messurado; and a tract of land has been purchased from the native princes at and near the Cape, comprising fifty or sixty thousand acres, including two small islands lying at the mouth of the river Messurado.

The schooner *Augusta*, tender to the squadron on the coast, was left at the Cape, under charge of acting sailing-master Hunter and five men, who were to proceed immediately to Sierra Leone, for the purpose of conveying the colonists from that place to the new settlement.

The *Alligator* sailed from this country on the 4th of October last; and has not lost one man on her voyage. She returns without one upon the sick list.

Lieut. Stockton entertains no doubt as to the salubrity of the spot selected for the colony. All great undertakings meet with discouragement, in a degree

proportionate to their magnitude, and to the utility consequent upon their success. Africa must be evangelized; and it is hoped that this Society will be instrumental in opening the way for the heralds of salvation into the interior of that land of darkness. Our missionaries there, *Lott Carey and Collin Teague*, are men in whose piety and discretion great reliance may be had; and it is devoutly hoped, ere long, that they may find a fertile soil on which their labours will be bestowed.

*Letter from Lott Carey and Collin Teague, dated Sierra Leone, Oct. 27, 1821.*

REV. AND DEAR SIR,

WE received yours this morning. We are obliged to you for the admonitions which it contains, and will at all times be thankful to you for advice and reproof. As to the Board, they are, and we hope ever will be, high in our estimation; and we are truly sorry, if any thing which we have written has led them to any other conclusion. We feel, however, grateful to that honourable body, both for their deliberations and communications; and if there remains any doubt, as to our piety, industry, and discretion, we hope it will be removed when they receive all the information on the subject. We truly have had our difficulties; but not more than we expected.

We have lost our Agents; our beloved Mr. J. B. Winn, who died July 26, and the Rev. Joseph R. Andrews, the 28th of June; also our worthy Mrs. Winn, who died Aug. 31, and, on the 6th of July, Mrs. Carey.

We are very confident that we shall never leave the settlement from any motive whatever, below that of doing good to the poor heathen. We are confined to a very narrow limit, even that of our little colony. We are not so much as allowed to preach in Sierra Leone, from its being unlawful: therefore, unless a settlement can be obtained, we must either go out among the poor Africans,



or have our usefulness cut off from them. However, as we have another Agent, Mr. Wiltberger, we hope that a settlement will be obtained; and the difficulties which we now labour under will then be removed, as the letters we have received from you, Mr. Caldwell, and Mr. Meade, have removed nearly all our difficulties, except that of a large gospel field.

## DOMESTIC.

### CHEROKEE INDIANS.

*Extract of a letter from Rev. H. Posey to the Corresponding Secretary, dated*

Valley Towns, January 8, 1822.

DEAR BROTHER,

I RETURNED home from Augusta last evening, and found all well as usual. My wife has had a severe time of sickness, but is now measurably recovered.

Our school still increases in numbers and learning. I humbly hope that the right missionaries are here, and that the Lord will graciously bless their labours among the Cherokees. The school at Tinsawatee improves very fast, and it is hoped the Lord has begun a good work in that place, even among the scholars. Though some, through our country, are opposed to missionary exertions, others are warm friends. I have just received a letter from a Mission Society in West Tennessee, stating an appropriation of \$50 to our school, and the probability of a good deal being done by females there.

I wish you to convey my thanks to the Philadelphia Bible Society, for their liberal donation of an hundred copies of the New Testament, which I hope we shall be able to bring home some time this winter.

Your letter relative to the continuance of brother Dawson, was received—but when the brethren from Philadelphia and the vicinity arrived, he expressed a wish to leave the establishment. Accordingly, on the 10th of December last, his

place began to be occupied by brother Evan Jones.

*Letter from the Rev. Thomas Roberts to the Rev. O. B. Brown, dated*

Valley Towns, Jan. 22, 1822.

DEAR BROTHER,

I RECEIVED your printed favour of the 22d ultimo, and am glad to find that the College is in so prosperous circumstances.

We shall always hold the friends at Washington in grateful remembrance, for their kindness to us on our pilgrimage. I have often observed that where a pastor is hospitable and kind, the flock is disposed to copy after him.

The Lord and his people were very good to us, all the way, so that our journey was rendered truly pleasant. We arrived at the Valley Towns all in health, and could look back on our track with grateful astonishment, that notwithstanding we had travelled the distance of eight hundred miles, and some of that as rough as the United States can present, yet not a person was injured, not a horse failed, nor a wagon broke down.

The Cherokees received us in the most friendly manner, many of them running to the road to shake hands with us, and saying, *Ossee!* [good].

The face of the country is very rough, and so is the civil and moral state of the people who inhabit it; but they show strong desire to improve, and there is no doubt but a few years' cultivation will effect a great change in their manners: and God, who alone can elevate valleys and bid mountains sink, will, we hope, raise these poor Cherokees from the dust, and place them with the princes of his people.

The school is increasing very fast since we came here. In about three weeks, 13 or 14 came of their own accord, and most of them are full-blooded Cherokees.—The whole number of Cherokee scholars is fifty-four; and though their skin is red, or dark, I assure you, their mental powers are white—few white children can

keep pace with them in learning; and many of them can work well. They are trained, not only to books, pencils, and pens, but also to the hoe, the mattock, the plough, the scythe, and the sickle. These useful instruments rise in value amongst them, and one of their greatest cares is to keep them sharp and bright; while those of destruction are covered with rust.

One thing I must not omit. These 54 little Indians are half naked; and when they lie down at night we have not blankets enough to cover them. The cold disturbs their midnight sleep, and drives them from their straw beds to seek warmth at the fire-side. There are many godly families in your city, who, if they knew the wants of the children here, would send us some relief: pray tell them; and they will enjoy the happiness that arises from doing good, and lay up for themselves a good foundation for the time to come.

We have a Sunday school, and a Sunday School Society, which was formed five weeks ago. About forty Indians became members, and some of them subscribed \$1 per annum; there were more than thirty dollars subscribed in less than an hour.

This may excite you to cry, like the servant of Elijah, "I see a cloud like a man's hand, rising from the sea."

#### INDIAN SCHOOL AT ELLIOTT.

ELLIOTT is in the State of Mississippi, where the American Board of Commissioners for Foreign Missions have established a school for the instruction of the Cherokee children. The following extract from the report of their committee shows its prosperous state, and the flattering prospect of effecting a radical change in the manners and habits of that savage tribe.

"The school at Elliott has continued to flourish, though its indefatigable teacher, Mr. Williams, was obliged by ill

health to suspend his labours early in the spring. It is now in charge of Mr. Wood. When the annual report was furnished to the department of war, last December, the number of children in the school was seventy-four, and six others were considered as belonging to it, being temporarily absent on a visit to their houses. Three-quarters of the whole number were males. All board in the mission family, and are entirely under the control and superintendence of the missionaries. Fifty of the children could speak no English when they joined the school. Several can now speak our language fluently; and others can read it correctly, and will soon acquire the spoken language. Of the sixty-five who began with the alphabet, twenty-eight, at the date of the report, could read with facility in the New Testament. All write on slates; and thirty-nine write a plain hand without a copy. Ten have made some progress in arithmetic; and two have commenced grammar and geography. The boys are employed, when out of school, in the business of the farm or the family. The girls are in two divisions; and are occupied, alternately, in the laborious or the more delicate branches of domestic economy, when not engaged in their studies. The education of females is justly considered as very important, in reference to the advancing civilization of the natives.

"About the last day of June, Mr. Byington gave the following account of the progress of education: "In our school we see many proofs of the goodness of God. The scholars are making good improvement in their studies. The number of boys is 51, and of girls 14; several children have been recently sent for by their parents. The children are docile, obedient, and ready to perform any kind of labour. They are active, and very useful. Every morning, by sunrise, or a little after, you might see a company of boys going to the cornfield with their hoes—and another to the woods with their axes."



## MISCELLANEOUS.

### *The Infidel conquered by the Bible.*

A SOCIETY of infidels once assembled to declare their solemn protest against the word of divine revelation, by destroying the Bible. A large fire was kindled, and the Bible placed upon a table in the middle of the room, around which they were seated. One of the boldest in profanity was appointed to take the sacred book from the table, and lay it upon the fire, while all the company were to testify their approbation of its destruction. He took the Bible in his hand—walked solemnly to the fire, where he stood trembling for a moment—and then returned it to the table—saying, “I dare not burn this book, till we can find a better to use in its stead.” The whole company were so struck with this unexpected rebuke, that they dispersed without effecting their object; leaving the Bible a victorious occupant of the place of their former revelry.

### *The Good Rule.*

I WAS much pleased with the remark of my pious friend, the late Mr. P. on the subject of christian morality. When first under the influence of divine impressions, and a little before his public profession of religion, conversing upon the difficulty of determining, in some cases, what was our duty, he said: “I am yet ignorant, and have much to learn on this subject; but I feel the depravity of my heart; and, when doubtful of the correct course, I inquire, *Which is most agreeable to nature?* when this is ascertained, which may always be done without much difficulty, I conclude the *OPPOSITE* to be most agreeable to the will of God.—Doctrines which my carnal mind abhorred, are now my greatest solace. If I receive an injury, depraved nature calls

for revenge; and unsanctified reason tells me, that it is doing a benefit to society to make the aggressor feel, himself, the injury which he inflicts upon another; but Christ teaches me another method of heaping coals of fire upon his head, even if he is a settled enemy. So, in all cases, I fear to trust my deceitful heart, by approving that which NATURE approves.” Let this rule be observed in all our deportment, and we shall seldom err.

### *Anecdote.*

A POOR woman in Montreal received a Bible from the British Agent in that city. A Romish priest, hearing of the circumstance, made her a visit, intending to deprive her of the precious gift. He offered her five dollars for her Bible. She declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining, he left her. The next day, he returned, and offered her twenty-five dollars. She accepted the offer, and with the money, purchased twenty-five Bibles, which she distributed among her destitute neighbours, under such conditions, that the priest could not obtain them.

### REVIVALS OF RELIGION, &c.

HANOVER, in New Hampshire, has been recently blessed with a remarkable outpouring of the Spirit of God, principally among the youth. Our last accounts from that place state, that about two hundred persons, the greater proportion of them yet in the morning of life, have given satisfactory evidence of having passed from death to life.

In the towns of Adams, Ellis, Hender-

son, Lorrain, Rodman and Watertown, in Jefferson county, New York, a general revival of religion has been experienced for some time past, and is still progressing. Like gentle showers in the summer's eve, the work has been mild and refreshing, extending to Christian societies of all denominations. About four hundred persons have professed hope in Christ since its commencement.

Chittenden county, in Vermont, has been highly favoured of the Lord. The work commenced at Milton in the summer, and still continues. Upwards of a hundred persons are hopefully converted in that town. About the same time, the power of God began to manifest itself in Williston, and is now increasing. About sixty, in this town, have professed hope in the Redeemer. In the town of Essex upwards of one hundred have publicly professed their faith in Christ, and repentance unto life, since June last; and within a year, not less than a hundred immortal souls profess to have been born again in the town of Jericho. The good work is carried on principally among the Baptists and Congregationalists. The town of Westford, Caledonia county, in the same state, has also shared in the same blessings; about a hundred having been brought to the enjoyment of everlasting consolation and good hope through grace within a few months, and the work is still progressing.

Suffield, in Connecticut, is experiencing a refreshing shower of divine grace. The following letters from two young ladies, (sisters), to their absent brother, which breathe the ardent desires of the new-born soul, give some idea of the season which is there enjoyed.

If angels rejoice in the conversion of a sinner, what should be the raptures of those who are rescued from the same destruction by the same almighty Saviour, to hear of the conversion of many hundreds? Language is too feeble to express the sensation. We can only say, **THE LORD BE PRAISED.**

*Extract of a letter from a young lady to her brother, dated*

Suffield, (Ct.) Feb. 12, 1822.

DEAR BROTHER,

I WANT to take you by the hand, and tell you I have found what true enjoyment is. I hope my sins are pardoned by the Lamb of God, and that I am clad in the robe of Christ's righteousness. It is a very interesting time in Suffield: many souls have been redeemed by the precious blood of Christ. There are nearly one hundred, among whom are our sister M. and brother T. (and sixteen others of your acquaintance) and many others you do not know.

It is now nearly nine weeks since I have indulged a hope in the mercy of an all-sufficient Saviour. No tongue can tell the sweet peace I have enjoyed since that time: it is worth more than all of which the world can boast in an age. I want to tell every one what a loving Jesus I have found. He is the chief among ten thousand, and altogether lovely. Think, oh think of the happiness of that soul that is in love with a God infinitely lovely, before whom angels bow, and even Gods adore! Will you not, dear brother, think of this! I feel deeply interested for you: your soul is precious. "What shall it profit a man if he shall gain the whole world, and lose his own soul."

It was my birth-day last Sunday, and a new birth-day in every sense; I think I sincerely desire to have every remaining day of my life devoted to my God. Religion does not spoil the comfort of life; I have only now begun to enjoy life. I once thought that Christians were gloomy, but was greatly mistaken. There is something lovely, cheerful, and satisfying in religion; and a refined pleasure far superior to that which the world can afford.

A gentleman from Weathersfield attended our meeting on Sunday, who is soon to leave this country for the Sandwich Isles. He came to me after meet-



ing, and taking me by the hand, in an affectionate manner, said: "Christians needed no ceremonious introduction, for there was that love between them that the world knew not of;" says he, "go on, dear children, hand in hand, and give the world occasion to say, 'behold how these children love one another.' Be not afraid of the world, for you are shielded: Christians' faces were something like Moses' when he came down from the mount, they shone so bright that the world dare not come near us." Four of your brothers and sisters, in about two years, we hope have been redeemed from the bondage of sin and death. I hope that you will consider that the "Master has come, and calleth for thee." Do not think me presuming, brother; I do not want to distress you,—I only want you to experience the joys of pardoned sin. Perhaps many years will roll away before we shall see each other; and, as life is uncertain, we may never meet, until we meet at the judgment bar. And can we endure the thought of being separated through a never-ending eternity! I found Jesus to be more willing to pardon and love us, than we were to come to him.

*Extract of a letter from another sister to the same, dated,*

Suffield, (Ct.) Feb. 13, 1822.

DEAR BROTHER:

I LONG to see you, my dear brother, and tell you what a pardoning God I have found. I think I can say, that perhaps no one has sought for pleasure in this transitory world more than I have; but I can assure you that one hour at the feet of Jesus is worth them all.—I can tell you, you will never find real pleasure and satisfaction, but in believing on the Lord Jesus Christ. It is one of the most delightful services to be in, that one can imagine.—There is that peace which the world cannot give nor take away. You must not imagine that there is any thing gloomy in religion—far above all people in the world, Christians have the

greatest reason to feel joyful; for they have the promise of the life that now is, and of that which is to come. Oh! do be persuaded to come and see that Jesus is the 'chief among ten thousand, and the one altogether lovely.' He is able, ready, and willing to save the chief of sinners; for, if he were not, I could never have found mercy. He is now inviting and entreating every one to come and partake of the rich feast, that is daily spread for hungry, perishing mortals. There is such an all-sufficiency in Christ, to pardon the chief of sinners, that I cannot bear the thought that one should reject such a lovely Jesus, who died to redeem us from everlasting misery. Oh! do not reject this Saviour, I beseech you; but open your heart, and welcome him to take possession of your whole soul.—Had I ten thousand hearts, I would cheerfully give them all into his hands: for where our treasure is, there will our hearts be also. This is a new theme, indeed, for me; but it is a song which will never end. Oh! do come and see what a compassionate Saviour he is, before it is for ever too late; for time is short, and life very uncertain; and if we go to the judgment of Christ, without the robe of Christ's righteousness to adorn our guilty souls, oh! how can we answer one in a thousand of our transgressions?

DEATH OF ELDER SOLOMON NORTON.

*Extract of a letter, dated Auburn, N. Y. 2d February, 1822.*

ELDER Solomon Norton died, on the 23d January, rejoicing in God his Saviour. BLESSED ARE THE DEAD WHO DIE IN THE LORD!

I rejoice to learn the pleasing prospects of the Columbian College, and pray that God may cause it to be eminently useful to the cause of truth.

With the utmost pleasure, I learn the opening prospects presented to brethren Judson and Colman, in their different stations. I feel confident that God will eventually prosper them: C.

## POETRY.

## PSALM XXIII.

THE Lord is my Shepherd, what ill can  
I fear?  
Supply and protection are constantly  
near.  
On plains of soft verdure he makes me to  
lie,  
While sweet consolations stream silently  
by.  
The Lord is my Shepherd—and when  
from the way  
Of truth and salvation I thoughtlessly  
stray,  
He brings back the wand'rer, his name  
I adore,  
And he leads me along, that I wander no  
more.  
The Lord is my Shepherd—I fearless  
can tread  
The shades of affliction—the land of the  
dead:  
My heart must rejoice with the presence  
of God,  
Recollecting his mercies, his staff, and  
his rod.  
The Lord is my Shepherd—he softens  
my cares,  
And in sight of my foes a rich table pre-  
pares;  
My head he anoints with the oil of his  
love,  
And my chalice o'erflows, like the ban-  
quet above.  
The Lord is my Shepherd—o'er valley  
and hill  
His goodness and mercy shall follow me  
still;  
I'll dwell in his temple, rejoice in his rays,  
And time and eternity fill with his praise.

*The Order of the Books of the New  
Testament.*

MATTHEW, Mark, Luke and John wrote  
the life of their Lord;  
The Acts, what Apostles accomplish'd  
record.  
Rome, Corinth, Galatia and Ephesus hear  
What Philippians, Colossians, Thessalonians  
revere.  
Timotheus, Titus, Philemon, precede  
The epistle which Hebrews must grate-  
fully read.  
James, Peter, and John, with the short  
letter Jude,  
The round of divine Revelation conclude.

The following stanzas are from the pen  
of the poet MONTGOMERY; they evince,  
as indeed do all his writings, that he  
was not only a good poet, but a good  
man.

## ON PRAYER.

PRAYER is the soul's sincere desire,  
Utter'd or unexpress'd;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech,  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gate of death—  
He enters Heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice,  
And cry, "Behold, he prays!"

In prayer, on earth the saints are one.  
In word, in deed, in mind;  
When, with the Father and the Son,  
Sweet fellowship they find.

For prayer is made on earth alone,  
The Holy Spirit pleads;  
And Jesus, at the eternal throne,  
For sinners intercedes.

O Thou, by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer thyself hast trod;  
O teach us how to pray!

*The Law and Gospel.*

THE Law is holy, just and good,  
Though it demands the sinner's blood;  
The Gospel consolation gives,  
And by its power the sinner lives.  
By that, my Saviour bleeds and dies;  
By this, my soul he justifies;  
His life the legal precept shows,  
His mercy in the gospel flows.